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OUTLINE FOR FEBRUARY.

The plan of work for January, printed in the issue for that month, was put into the hands of the practice teachers, the regular teacher finishing out the uncompleted work of the previous month and continuing work on the playhouse. The plan for January requires so many industrial excursions that more than one month can be profitably employed in carrying it out. Accordingly the work outlined will be continued through February.

In connection with the science and geography we shall take up transportation more fully than is indicated. In number work we shall make calendars and candle shades, to be used as valentines.

Music.—“The Happy Eskimo” and “The Bogie-man,” from *Primer: “Modern Music” series*; Eleanor Smith, “The Blacksmith,” *Songs for Little Children*, Part I.

SECOND GRADE.

CLARA ISABEL MITCHELL.

OUTLINE FOR JANUARY AND FEBRUARY.

THE central activities of the second grade for January and February will be: (1) housekeeping; (2) cooking; (3) wood-working; (4) primitive spinning and weaving; (5) story-telling and entertainments; (6) plays, games, and gymnastics; (7) singing.

1. *Housekeeping.*—Pleasant arrangement of schoolroom; care of furniture, books, goldfish, and plants; washing of dishes used in cooking; setting of table for luncheon; keeping of expense account.

2. *Cooking.*—Steamed apples with syrup; cranberry jelly; rice with tomato sauce; baked potato; pop-corn candy.

3. *Wood-working.*—Making of primitive spindles.

4. *Spinning, dyeing, and weaving* of cover for small tent for illustrating shepherd life in Arabia.

5. *Story-telling and entertainments.*—A twenty-minute exercise for the entertainment of the entire school: stories of shepherd life in Arabia and Persia, also of patriarchal times; a half-hour daily of story-telling or reading; observation of Lincoln's and Washington's birthdays.

6. *Plays and games.*—Phonics games; anagrams.
7. *Songs.*—Eleanor Smith, "Jack Frost," *Songs for Little Children*, Part II; Liebe-Gilchrist, "The Sandman;" De Koven, "Marching Song;" Chadwick, "Winter Song;" Hamma, "The Snow Bird," Third Book, *Modern Music Series*; patriotic songs in honor of Lincoln's and Washington's birthdays.

Correlated with the above activities, and connecting with the larger life outside of the schoolroom, will be lessons in (1) nature study, (2) history, (3) geography, (4) literature, (5) number.

1. *Nature study.*—Animal movements studied through observation of animals at Lincoln Park and of familiar pets, and through an examination of specimens in the school museum; observation and recording of weather conditions: length of day and night; temperature; direction of wind; appearance of clouds; effect of heat and cold upon water and mercury.

2. *History.*—Continuation of lessons on shepherd life, as outlined for fall months. Beginning lessons on hunter life, as illustrated by the North American Indian, the Eskimo, and the ancient Cave Dweller. Primitive methods of getting and preparing food. Finding or making shelter and clothing.

3. *Geography.*—Eskimo life as illustrating effect of climate, topography, and soil upon habits of people, and as showing simple conditions for hunter life. Stories, pictures, models, and study of exhibits of the Field Columbian Museum.

4. *Literature.*—Indian myths as expressive of Indian life. Reading of stories selected by the children from the school library.

5. *Number.*—Names of seasons, months, days of week. Telling of time: hours in a day, days in the week, weeks in the month, months in the year. United States money—half-dollars, quarter-dollars, dimes, five- and one-cent pieces in the dollar; making of change within the dollar.

Following is a plan for lessons in wool-dyeing that was carried out according to formulæ printed in the October number of this volume, under "Textiles," in the outline for the second grade:

SEVEN LESSONS IN WOOL-DYEING.

The yarn which is to be dyed will be used in weaving holders for hot dishes.

LESSON I.

A plan to make the holders serviceable and beautiful will be considered. We shall decide to dye the yarn ourselves in order to choose our own colors, and we shall make a list of the colors chosen. As a help to choice of color,

the colors of the spectrum will be shown by means of a glass prism. A list of these colors will be made. The question of the sources of dyes will arise. Suggestions of materials from which color might be secured will be made by all, and a list of them written in order that as many as possible may be brought to the class for experiments on the following day. As guides for work, the colors desired will be expressed in paint.

The blackboard will be constantly used as a medium of communication, words being written as they are used; *e. g.*, wool, dye, color, red, orange, blue, roots, berries, bark, leaves, etc.

LESSON II.

The children will be in the laboratory, and each child will have a gas burner and granite kettle for his experiment. A list of things brought—berries, bark, coffee, iron-rust, onions, etc.—and a list of colors desired, will be written. Children will be allowed to suggest plans for getting color from the different materials, but each child will be asked to take one thing and be responsible for that experiment.

The various materials will be boiled in water, and the effect of each solution on wool will be observed. The use of an acid or alkali will be suggested, and the solution will be divided into two parts. An acid will be tried with one part, and an alkali with the other, and results noted. Each child will be asked to write a statement of his experiment for record. He will be told that these acids and alkalies which help in dyeing are called mordants.

LESSON III.

The class will again be in the laboratory. The colors resulting from previous experiments will not be found very satisfactory. The use of known dyeing materials will be suggested somewhat in this fashion:

“Suppose we try some of the things that I have brought. People have experimented with them a great deal, and have found that they make good colors. Here is one of which I believe you all know the name—*indigo*. Do you know what indigo is made from? It doesn’t look much like it, but it is made from leaves. Here are two materials that look very much alike. What do you think they look like? They are chips of wood from trees that grow a long distance from here, in India and South America. Their names are *logwood* and *fustic*. This one is madder. It is made from roots which are dried and ground. And here is something I feel sure you never could guess; but I’ll give you one guess. I shall have to tell you: it is a lot of little *insects*. They live on the cactus.”

“Now I shall tell you something people have discovered in making dyes from these things. They have found that they get better colors if they boil the wool first in the mordants. You remember what they call mordants, don’t you? So we shall dye our wool that way.”

Each child will be given a rule for one color. The name of the color will

be written on the blackboard and the child asked to find the rule for that color. The directions will be printed on slips of paper. The mordants will be prepared by the teacher.

Example.—Rule for dyeing wool red: Boil the wool one hour in the mordant; wash the wool in cold water; take 80 grams of madder; tie it in a muslin bag; put the bag into a kettle; cover with water; boil till water is colored; put the wool into the dye; boil until wool is colored; hang it up to dry.

LESSON IV.

The class will be in the laboratory as before. Each child will be asked to write on the blackboard his name and the color he is to have, and then to find the rule for that color.

The rule for indigo will be different in that it does not have to be first boiled in a mordant. Attention will be called to the difference.

Yellow and blue dyes will be mixed to produce green.

LESSON V.

Visit to museum to see Indian colors in baskets.

LESSON VI.

Visit to a dye-house in order that the children may see that what they have been doing is a real industry in the world.

LESSON VII.

The seventh lesson will consist of writing a record of the experiences of the children in dyeing. With the motive of telling their parents what they have been doing, they will be asked to write sentences on the blackboard. The teacher will then write the record, the children assisting with suggestions. The record must be an accurate statement of what has been done. It will be printed and used by the class for permanent reference.—*Maude M. Greene, professional training class.*

The children wrote records as planned. The record printed below was the best one written:

We dyed the wool for our holders.

We first tried berries, willow bark, and colored chalk for our dyes.

But the wool did not hold these dyes.

We tried first an acid, then an alkali, in the dyes.

The colors were not pretty, and the dyes were not fast.

Then we used logwood, fustic, madder, cochineal, and indigo.

We boiled the wool in the mordant, then in the dye.

I made old gold dye from fustic.

Cochineal made crimson.

Madder made red.

Logwood made black.

The indigo should have been blue, but it was gray.

INDIAN MYTHS: STORIES AND READING LESSONS.

(Adapted to the second grade from Emerson's *Indian Myths* and United States Ethnological Reports, by Antoinette Durant, student in the Pedagogic School.)

TEACHING PLAN IN LITERATURE FOR JANUARY.

Motive.—By means of the Indian myths the children will learn that which is beautiful in the life of the Indian. Incidentally I shall teach reading and writing.

Material.—Pictures to illustrate each story. The remainder of the material will be determined by the manner in which the children dramatize their stories.

STORIES.

THE STAR AND THE LILY.

There was once a time when this world was filled with happy people. Plenty of game was in the forests and on the plains. None were in want; and sickness was unknown. The beasts of the field were tame; they came and went as man willed. The icy blasts of winter never frosted the flowers nor drove the birds to southern homes. It was always spring. Every tree and bush yielded fruit, and flowers carpeted the earth. The air was filled with the songs of birds and the fragrance of flowers. It was at such a time, when earth was a paradise, that the Indians were the only inhabitants of America. At night they met beneath the sky—the *ah-nung-o-kah*—to gaze at the stars. They believed them to be the dwelling-places of the good who had been taken home by the Great Spirit.

One night they saw a star that shone brighter than all others. Far away in the south near a mountain peak it was shining. Many, many nights they watched it.

“The star is near the top of yonder trees,” said an old warrior; “the young braves shall travel to it tonight, and we shall await their return.”

For an hour they waited. Then the young braves were seen approaching.

“The star hovers near the top of the trees. What it is we cannot say, but it looks like a bird.”

These were the words of the young braves. One moon, two

moons, three moons passed, and yet the mystery was not explained.

One night a beautiful maiden appeared to a young warrior in his dreams.

"Young brave!" she said, "charmed with your land, its flowers, its birds, its rivers, its beautiful lakes, and its mountains clothed with green, I have left my sisters in the sky to live among you. Young brave! ask your wise and great men where I can live and see your happy race continually. Ask them what form I shall take that I may be loved by them."

The young warrior awoke. He stepped out of his wigwam and looked for the star. It shone in its usual place.

"Warriors! warriors!" he cried.

Silently and quickly the wise and great braves of the tribe gathered in the council lodge. To them the young warrior related his dream.

"The star has seen and loves the red men," said the oldest and bravest warrior. "Tomorrow night five noble braves carrying a peace pipe filled with sweet-scented herbs shall go to welcome it to earth."

When morning dawned the young brave's dream was known throughout the village. Long before twilight the Indians had gathered on the green to await the coming of the star. At last it appeared in the south above the treetops.

Then said the old warrior to the five young braves: "It is time for you to go."

When they drew near the star, the brave who was in advance held the peace pipe toward it. The star drew nearer and nearer. Slowly and gently it took the pipe of peace. As they retraced their steps toward the village, the star followed and hovered over their homes until dawn of day.

That night it again appeared to the young brave and said: "Where shall I live? What shall I become?"

Again the warriors were called to the council lodge. Places were named — on the top of giant trees or in flowers. At length it was told to choose a place itself. At first it lived in the white rose of the mountains; but there it was so buried it could not

be seen. It went to the prairies; but it feared the hoof of the buffalo. It then lived on a rocky cliff; but there it was so high that children, whom it loved most, could not see it.

"I know where I shall live," it said one day, "where I can see the gliding canoe of the Indian."

The next morning thousands of white flowers were seen on the surface of the lakes, and the red men called them—*wah-begwannee*—the water lily.

THE SUN AND THE RABBIT.

A long time ago the sun traveled as he willed. Sometimes he would go to his cave beneath the earth and sleep. Then the world would be dark and cold.

Once upon a time the rabbit was sitting by his camp fire in the solemn woods waiting for the sun to come back. Weary with long watching, the rabbit fell asleep; and when the sun came back, he passed so near the rabbit's shoulder that he burned it. Fearing the wrath of the rabbit, the sun fled to his cave beneath the earth. The rabbit awoke.

"In the future," he cried, "the sun shall not travel as he wills!"

He called a council of the birds and beasts. The eagle was appointed to watch for the sun and, when he appeared, to bring him to the council. After many days of watching the eagle spied the sun peeping from his cave. When the sky was ablaze with the sun's light, the eagle flew toward him and said: "You are summoned to the council of the beasts and birds,"

The sun reluctantly obeyed.

"We have decided," said the rabbit, "that you can no longer travel as you will—scorching the earth, freezing it, and then leaving it with no light or warmth while you sleep. In the future you must travel across the firmament every day in the same trail."

"Must I shine day after day? The world will grow weary of perpetual sunshine. Let me rest when the world is tired of gazing at my face. I promise to return when people need me," pleaded the sun.

"Nay," said the rabbit, "when the world tires of your face, large birds will spread their wings before it."

And so day after day, month after month, and year after year, the sun has been taking a journey that never ends.

READING LESSONS.

The Eagle and the Linnet.

The birds met one day to see which could fly the highest.

Some could fly very swiftly, but did not have strong wings. Some had strong wings, but could not fly swiftly. The birds that flew swiftly soon became tired and were passed by the birds with strong wings.

The eagle flew highest, but when he claimed the victory a linnet flew from his back, where it had perched unnoticed, and flew nearer the sun than the eagle had been.

The birds all flew to the council. The owl was appointed judge, because he was wise.

"I flew nearest the sun," said the linnet, "and I am the victor."

"No," said the owl, "the eagle is victor, because he flew near to the sun with you upon his back."

Ever since, the Indians have considered the eagle the strongest and bravest bird, and that is

why the Indian wears an eagle feather in his headdress.

Weeng.

Weeng is the Indian spirit of sleep. He sends his fairies all over the world when night comes. These fairies carry small clubs. They climb upon the foreheads of the Indian boys and girls, and with these clubs tap them to sleep.

The Guiding Star.

Many years ago there was a little Indian boy whose home was on the wide plains.

At night he saw a star that was more beautiful than all others. He watched that star year after year until he became a man. He was a hunter, as all the young Indians were.

One day he hunted all day, but saw no game. When night came he was weary. He sat down to rest, and while he was resting his beloved star came to him.

The star said: "Come with me, and I can lead you to a place where there are herds of buffaloes and rivers full of fish."

The young brave followed the star, and soon found a place where game was plentiful. Ever afterward he was the greatest hunter in the tribe.

The Moon.

A long, long time ago there was no moon. One day the birds and beasts met and decided to have a moon made.

"Who shall make the moon?" asked the rabbit.

"The whip-poor-will," they all cried, "because he is the bird of the night."

"What shall I make it of?" asked the whip-poor-will.

"I offer myself," said the frog,

So the moon was made out of the frog, and that is why the moon is always cold.

THIRD GRADE.

GUDRUN THORNE-TOMSEN.

REVIEW FOR NOVEMBER AND DECEMBER.

THE plan of work as outlined in the December number was followed in the main.

So many lines of inquiry are opened up by the children, and everything that they undertake to do prompts investigation in a great many different directions, so that it often becomes difficult to determine which lines to follow and which to leave for some future time.

In the attempt to keep alive and to satisfy the inquiring habit of mind, too much work, perhaps, has been commenced and not carried to a satisfactory close.

The preparing and serving of lunches to the third and fourth grades has proved to be of true social value. The report